

Rev. C. Smith

# CHRISTIAN INTELLIGENCER.

One dollar per annum.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[Payable in advance]

VOL. VI.]

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[No. 3.

From the Herald of Salvation.

## CONVERSION OF THE JEWS.

The conversion of the Jews is a subject of much interest at the present time. A few individuals have professed conversion to the orthodoxy of the day, and have been immediately employed to raise funds, which, in conjunction with other means, were appropriated to the christian instruction of that people. Popular feeling was raised to the highest tone, and the warmest expectations were entertained of the speedy gathering of the sons of Israel to the fold of the christian shepherd.—Scarcely any thing has yet been effected in this way, but disappointment. Some of these converts, disgusted with the means and measures employed by the society "for meliorating the condition of the Jews," have abandoned it, as unworthy the co-operation of an honest man. Others still adhere to the maxims of the mendicant system, but no advances are made in the conversion of the children of Israel. Notwithstanding these discouragements—not a Jew avows the reception of the orthodox religion, but his hopeful conversion is *trumpetted* from America to Europe, and from Europe to Palestine.

But is it generally known, that any Jews profess christianity, who have not united with any orthodox church? No: and yet it is believed there are more Jews belonging to a single congregation of Universalists in this city, than can be found in all the Trinitarian and Unitarian congregations under heaven.

Our orthodox brethren have been for some time indefatigable in their attempts to convert the Jews to christianity; immense sums have been obtained and expended—societies have been formed—tracts circulated, and a mission sustained, even in Palestine,—all to no purpose. A very few individuals have been induced to profess the doctrine. Retrace, if you please, the pages of ecclesiastical history, and you will perceive that as the doctrines now considered orthodox advanced, the Jews receded from the church, so that for many ages the conversion of a Jew was a very rare occurrence.

This fact shows, that it is the exceptionable doctrines of the church, which prevent any means from being effectual; while, at the same time, it exonerates them from the imputation of stubbornness. And this is the more obvious, from the further fact, that those already alluded to, who make the christian profession in the congregation named, have not been courted, and caressed, and teased to profess christianity. On the

contrary, it was the simplicity of the gospel—divested of the incomprehensible absurdities of the trinity—a vicarious atonement, and the unfeeling and barbarous doctrines of reprobation and endless misery, which won their attention, satisfied the inquiring mind, inspired the strong convictions of undoubting faith, and blessed them with the hope of joys to come. S.

[For the Christian Intelligencer.]

## TO THE CHRISTIAN PUBLIC.

Continued from page 4.

In short, the scriptures teach the doctrine of retribution in the earth, not only by a great number of particular cases, but, as I have already shown, they teach it as a general truth to meet all cases. They denominate every one who hateth his brother a murderer, and aver that no murderer hath eternal life abiding in him; that whosoever loveth not his brother, *abideth in death*. That the wages of sin is death; and the soul that sinneth, it shall die. They do not testify that he shall die in a future state, for sins committed in this; but "in his sin that he hath sinned, and in his trespass that he hath trespassed, he shall die." "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner."

But this my opposers deem not sufficient. It is not enough that I prove it to be a scriptural doctrine, for general application, that the wicked and the sinner shall be punished in the earth; and that I further show, that all the particular cases of inflicted punishment, which "are written for our admonition," are cases of punishment "in the earth." They wish to have some particular cases considered, of which the scriptures make no mention; and request that I should show how the transgressors are "punished in the earth" in these particular cases. Well, suppose they should succeed in finding a case, in which I should be unable to show, by any testimony direct to that particular case, or any one exactly similar, just how he is punished. What would follow? Would it follow of course that the sinner in that case is not punished in the earth? If so, then by the same rule it must follow of course that he will not be punished in a future state;—for no one would undertake to explain, by any testimony direct to the same, or a similar particular case, just how that particular sinner will be recompensed hereafter. No person of good understanding, among those who think they read in the scriptures the doctrine of future pun-

ishment, will pretend that the scriptures explain the way and manner in which that punishment is inflicted, neither in general, nor in any particular case. They think that punishment in a future state is *threatened*, and therefore, though the way and manner in which it will be inflicted is not pointed out, they believe that he who hath threatened it will cause it to be inflicted some way or other. And what believer in the scriptures would not? If there were any text of scripture, which proved to my understanding that they who are not regenerated in this life, will need and receive punishment in another, before they will come to Christ, I should certainly believe it. Yes, if I could not explain, nor even form any distinct idea of, the way in which the punishment will be administered, or what it would consist in, I would yet believe that he who threatened the punishment, *will punish* in his own way.

And now, because God's word declares that "the wicked and the sinner shall be recompensed in the earth," I believe that it is, and *will* be so. And if any man labours, by the use of certain cases of crime which he may bring up, to oppose the doctrine of a "*general judgment*," and retribution in the earth, the controversy lies between him and the bible. Perhaps now my opposers would not like to take so dangerous ground as to dispute that the wicked *in general*, shall be recompensed in the earth; but would only furnish me with some *exceptions* to this general truth. But if we suppose there are actual cases which are exceptions to the truth of any doctrine in Divinity, a doctrine which God has spoken as universally true, or in which he has never made any provision for exceptions, do we not destroy the credibility of God's word? Since God's word declares it as a universal truth, that "The righteous shall be recompensed in the earth; much more the wicked and the sinner;" if we find instances in which this declaration does not prove true, how can we rely on the scripture testimony in any other case? Even if it any where testifies, as my opposers probably think it does, that the wicked shall be recompensed in *eternity*, how can they say but that the same cases which are exceptions to the truth of the testimony that they shall be punished in the earth, are also exceptions to the truth of the testimony that they shall be punished in *eternity*? and so these uncommon sinners go off in triumph, escaping *all* punishment for their sins?

If I should be converted into a belief that exceptions are common in general truths in divinity, I should be unable to place the reliance I do on the promises and threatenings of God. "Seek, and ye shall find," says the sacred word. Now if I believed there was ever an exception to

the truth of this promise: if I believed there was ever an instance of a person's seeking, in the way contemplated when this scripture was spoken, and not finding according to the promise, how could I assure myself or others, but that there will be other exceptions, and *we* the very exceptions? So that though we ask and seek *aright*, we shall never find? Even so, if there have been, and may yet be, exceptions to the general truth of *rewards* and *punishments*, according to the unlimited declaration of the scripture just quoted, [Prov. 11, 31.] how can I assure myself and others, but that *we* may be among the cases of exceptions to the truth of the divine promises and threatenings? Surely there could be no certainty that, whether we do good or evil, we shall ever meet a reward or punishment.

If the remarks now offered against admitting my opposers' *exceptions*, do not prove that *there are no such exceptions*, they show that the consequences of admitting them are so unfavourable to the cause of the Bible and of virtue, that they ought not to be admitted without full and irrefragable proof that they do in fact exist. When I come forward with a "Thus saith the Lord," and "warn men of *real dangers* in the way of sin," assuring them that "there is no peace to the wicked," that "destruction and misery are in their ways," that they "shall be recompensed in the earth,"—if any one rises up as an opposer, and contends that I cannot warn *all* the wicked of any *real dangers* without threatening them with punishment in the future state, he must take the laboring oar into his own hand. If he brings forward any particular case which he supposes an instance of the wicked's going clear of punishment in the earth, it is not for me to prove over again that this wicked man *is* punished in the earth, for this stands already proved; at least, I shall consider it so, until my opposer proves to the contrary. It is for *him* to prove that the *wicked* in the supposed case, is *not* punished in the earth: and if his supposed case is brought up in the spirit of *controversy*, it deserves no notice, unless it is attended by such proof. Nevertheless I will devote some attention to one or two particular cases.

S. COBB.

#### SLANDER.

Augustine had a few lines written on his table, intimating that whoever attacked the character of the absent were to be excluded. What a pity such a motto is not more popular at present; slander is the common table talk.

The dread of a bold censure is ten times more moving than the most eloquent persuasion; they that cannot feel for others, are the persons of all the world who feel more sensibly for themselves.

[For the Christian Intelligencer.]

"Understandest thou what thou readest?"

The following questions were recently put to a friend, who said he was no Universalist, viz. Do you not believe that we have all one Father—that one God created us? "Yes." You are then, according to your own faith, so far a Universalist, for this is what we all believe. Do you not believe that our one Father and Creator, God, loves all—is good to all, designed and willed the happiness of all, when he created them? "Yes."

I will ask you one more question, viz. Do you not believe that God has sufficient power to effect what he originally designed and willed respecting his loved offspring? "Yes." Now, my friend, if you have honestly and understandingly answered my questions, I think, you spoke rather inadvertently, in saying, you were no Universalist. For, if a man can believe that the human family are all the offspring or children of one Father, the creatures of "one God"—that when he created them, they were objects of his love, whose happiness he not only willed, but designed; and has sufficient power to effect his will and purpose; I say, if a man honestly and understandingly believe the above, and still be "no Universalist," I confess I know not what constitutes one.

Although I acknowledge my friend to be a believer of the doctrine, yet, I think he belongs to that class of believers, described in the 12th chapter of John, 42d and 43d verses. "Nevertheless—many believed on him; but because of the Pharisees, did not confess him." W.

[From the Gospel Herald.]

To the Editors of religious publications, Greeting:

☞ We will feel obliged to you, brother editors, if you will give this article an insertion in your respective papers, with such remarks, of course, as you may feel in duty disposed to make.

#### CORRECTION OF ERRORS.

We have observed that nearly all the religious publications in the United States of America, of every sect, including Universalists, are in the constant practice of PERVERTING the Scriptures, by publishing the supplies of the translators in Roman characters, as parts of the text; notwithstanding the translators have made a distinction between their supplies and the text of the original, and uniformly printed the same in *Italics*. In our opinion, such practices deserve severe reproof. It is in very deed deceiving the reader, and authorizing additions to God's revelation to man.

The very equivocal constructions which can be put upon certain sayings, will show at once

the pernicious consequences of the practice we reprobate. The phrase "will by no means clear the guilty," is by those called orthodox, considered as positive testimony to prove the endless misery of the sinner. Even Universalists publish this phrase in Roman characters, and palm it upon their readers as Scripture, with a view to prove that sinners will suffer, either in this world or another, the just punishment of their sins. If proof of this is necessary, there are portions of Scripture which furnish the proof, without the trouble of perverting them for that purpose. We never yet read, in our Bible, the declaration, that "God will by no means clear the guilty." We will feel obliged to any person who will inform us what book, chapter, and verse contains this declaration. We read, *Exod. xxxiv. 6, 7*, of "forgiving iniquity, transgression, and sin, and that will by no means clear the guilty." The words "*the guilty*," are a supply by the translators. The best Hebraists have rendered this passage as follows—"forgiving iniquity, transgression, and sin, and *CLEANSING*." That is, *acquitting* the pardoned sinner, *purified* from all his transgressions. The idea that God is, as the passage declares, "merciful and gracious," &c. "forgiving iniquity, transgression, and sin," and, at the same time, *not* merciful, *not* forgiving, but punishing, or tormenting the sinner, is, to say the least, very absurd and incongruous.

We hope our brother editors will seriously take this matter into their consideration; and, if they please, subject us to as much censure as the occasion will let them, if we are troubling them with erroneous propositions unnecessarily.

*Query.* Would it not be well to think of this matter when a sermon is published?

"The Bible," said Chillingworth, the champion of Protestantism, "the bible, the bible only is the religion of Protestants. I will take no man's liberty of judging from him, neither shall any one take mine from me. I will think no man the worse man, or the worse christian: I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore man ought not, to require any more from any man than this—to *believe the Scriptures to be God's word*; to endeavour to find the *true sense* of it, and to *live* according to it."

No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear, perhaps, to be stroked, though he will growl even under the operation, but if you

touch him roughly he will bite. Warmth of temper indulged to a degree that may be called scolding, defeats the end of preaching.

## CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, JULY 8, 1826.

### EXTRACT

*Of a Letter to the Editor, from LEBANON, (N. H.)*

Br. STREETER—We had a good Association, at Jaffrey, (N. H.) last week. Eleven ministering brethren were present; among whom were Brs. Turner and Dean. One of the transactions of the Council was, to establish and publish a work, like the "Christian Visitant," in your State, to counteract the deleterious effects of Calvinistic "Tracts," by disseminating plain and undeniable truth. We are satisfied that these small pamphlets, gratuitously distributed, will fall into the hands of many, who would otherwise remain uninformed as to the real principles of our doctrine.

I have just arrived in this village—having travelled about eleven hundred miles, since the first of May. I have been to the West, as far as *Buffalo and Niagara Falls, (N. Y.)* at which places I preached. I had the pleasure of attending the Convention at Madison, and spent one Sabbath with the brethren in that place. Two Sabbaths I was in *Troy*, and one at *Saratoga Springs*, proclaiming the love of God, through a crucified Redeemer, to attentive and serious auditories. I have only time to add, that the cause of Truth prevails in those parts of the country which I visited; and by the blessing of God, it will continue to prevail, till error shall be driven into oblivion. L. W\*\*\*\*\*

### FESTIVAL OF ST. JOHN.

It may not be improper to insert a very brief account of the Masonic celebration, at Jay, on the 24th of June, ult. The day was observed by *Oriental Star Lodge*, joined by many respectable brethren from other Lodges in the vicinity, in a style truly fraternal and masonic. The concourse of people was numerous and respectable—and the most perfect order and regularity preserved through the day. The procession was formed and conducted to the Temple of devotion under the direction of an experienced Marshal, *Br. James Starr, Jun.* The Throne of Mercy was impressively addressed by *Br. M. Stone*,—an Address delivered to a crowded and attentive auditory, by the Editor of this paper, and devout thanks returned to God by *Br. G. Bates*. An accomplished, numerous Choir performed on the occasion, with equal credit to themselves and pleasure to the fraternity and congregation in general.

Too much praise cannot be awarded to the Committee of Arrangements, *Brs. C. Holland, D. Washburn, M. Stone, and S. Small*, for the fidelity and zeal with which they discharged their duty, in seeing that ample and regular preparations were made for so important and interesting an oc-

casion. The whole of this harmonious and dignified celebration was under the auspices of the presiding officer, *Br. Reuel Washburn, D. D. G. M.* whose directions were heard and scrupulously observed, both in seasons of *labor* and of *refreshment*. Our brethren, who were present, will excuse this meagre description of a Festival, which must have been honorable to the Masonic Institution.

### NEW YORK CONVENTION.

The *Universalist Convention* of the State of New York, was holden, at Madison, on the second Wednesday and Thursday of May, 1826. Brothers, *Kneeland, Stacy, Underwood, Jones, King, Willis, and Thompson*, were present, and took part in the exercises of the occasion. Several important and interesting *Resolves* were passed, one of which, to say the least, we consider of doubtful propriety, viz. that, "This Convention shall be composed exclusively of delegates consisting of *Ordained Ministers*," &c. We are apprehensive, from what was published in the last *Gospel Advocate*, that this measure will be productive of more evil than good. It is making a great draught upon the confidence of our brethren, when we refuse to have them participate in the deliberations and decisions of our religious Councils.

The Convention adjourned to meet at *Utica, (N. Y.)* on the second Wednesday of May, 1827.

THE SOUTHERN ASSOCIATION of Universalists convened at *Dana, (Mass.)* on the first Wednesday and Thursday of June, 1826. Brothers *J. Flagg, T. Whittemore, H. Ballou, J. P. Fuller, L. Maynard, W. Morse, J. Bisbe, Jr. C. Hudson, S. Streeter, M. B. Ballou, L. R. Page, and Theophilus Fisk* attended; the last of whom received a Letter of Fellowship, as a preacher of the Gospel. The following Resolution passed: "Whereas *Br. Elias Smith* has renounced the doctrine believed and professed by this Association—therefore, *Resolved*, That said *Br. Elias Smith* is not a member of this Association, nor in fellowship with the Order to which we belong." A Society having been recently formed in *Springfield, (Mass.)* was received into fellowship, and by special request, the Association adjourned to meet in that place, on the first Wednesday and following Thursday of June, 1827. The number of ministers and delegates was unusually large—a circumstance, which evinced an increased attention to the public interests of Zion.—*Abridged from the Magazine.*

### GOSPEL SERMON.

Our readers will undoubtedly be gratified with the following article from the *Dover Gazette*, as it speaks in impartial language, and breathes a benevolent spirit. Though we discover indications of its being from the pen of the *Rev. Mr. M\*\*\*\*\**, the Methodist minister stationed at *Dover*, yet this does by no means detract from the merits of the sermon. The writer, who ascends in sublimity of

sentiment till he comes to the grand conclusion, not only that, "the inhabitants of the whole earth shall be subjugated to the mild sceptre of Emanuel," but also, that "universal joy and gladness shall fill all worlds," is thus far an advocate for our doctrine, however imprudent he may be in contradicting this divine sentiment, on other occasions.

*"And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations."* M. xxiv. 14.

It has been preached in the world now for upwards of eighteen hundred years, and notwithstanding all the opposition that has been raised against it by the wicked and unprincipled, it has hitherto triumphed over the combined efforts of its most malignant and powerful foes.

It has been preached in the world, and is now preached to the family of man as a witness to them, that God has no pleasure in the death of the wicked, but rather that they should turn and live.

It shall be preached in the world; and God himself shall witness to the truth of its pure doctrines and precepts, and that too in a wonderfully glorious and effective manner, by changing the whole face of society—Transforming every uncultivated spot upon the footstool into fruitful gardens.

It shall be preached and become a witness to a world of unbelievers, that they may be convinced that He who raised this splendid fabric, by the word of his mouth, is able to spread the knowledge of his saving love from the rivers to the ends of the earth, and that what his mouth has spoken shall most assuredly come to pass.

It shall be preached for a witness to all nations—none are excluded in the universal commission given to all true ministers of this gospel of the kingdom. It matters not how remote, or dark, stupid or immoral they may have been. Though spell bound by Heathenish or Mahometan delusion—conscience bound by superstition, priestcraft or bigotry,—they shall hear this gospel of the kingdom, and every spell shall be broken—every chain and fetter burst from every mind—and man, evangelized man, towering to his native skies, go forth like a giant refreshed with new wine, from conquering to conquer, till the inhabitants of the whole earth are subjugated to the mild sceptre of Emanuel.

Thus will the Gospel of the kingdom, like a sacred talisman, touch the nations of the earth, and behold institutions venerable by reason of their antiquity shall perish like the spider's web, and universal joy and gladness fill all worlds.

#### TO AGENTS AND SUBSCRIBERS,

The Editor tenders his respects and gratitude to his FRIENDS AND BRETHREN, in all places, who have interested themselves in the circulation and support of the "Christian Intelligencer." We feel much encouraged and gratified that most of the additions which have been made, since the commencement of the *Sixth Volume*, have come paid in advance, or the Agents have agreed to be responsible for payment, within the time prescribed in the "Prospectus." And, indeed, since a number of our highly esteemed patrons have expressed a decided wish, that *no duns* might appear in this volume, it becomes obviously necessary that *new subscribers* should be careful to make advanced payment; and those who have long been in *Arrears*, can be notified of their duty, through some other channel, beside this paper.

#### "CHRISTIAN VISITANT."

[The Eastern Association convened at Union, on the 28th ultimo, when the following Report was read, and approved by the Council. The Minutes of proceedings and Circular have not yet been received; but will probably appear in our next number.]

#### REPORT.

"THE EXECUTIVE COMMITTEE," appointed by a resolve of this Association, passed at its last session in Wayne, for the purpose of "publishing short articles in a pamphlet form for general and gratuitous distribution,"—having attended to the duties assigned them, ask leave to

#### REPORT—

That immediately after their appointment they organized the board by choosing

JABEZ WOODMAN, *Chairman*,  
WILLIAM A. DREW, *Secretary*,  
JOHN SMITH, *Treasurer*;

And in August last nominated about ninety Agents in different parts of the State, who were furnished with printed subscription records, and requested to receive such contributions, as should be voluntarily offered, to defray the necessary expense of printing.

Since that time, there have been returned to the Treasurer in all, *one hundred and ninety-two dollars & sixty-two and an half cents*, which amount, at *twelve dollars per one thousand copies*, (the price originally agreed upon with the printers,) entitled the subscribers to *sixteen thousand and fifty-two pamphlets*. That number has been published in twelve several articles, under the name and denomination of "CHRISTIAN VISITANT;" and distributed among the subscribers, "in due proportion to the sums given." In addition to these a *title page* and an *index* have been forwarded to each subscriber under the impression that those who preserved a file of the numbers would wish to have them bound.

The committee regret that some subscriptions were returned too late to obtain the No's earlier than the date of the returns. They were bound by the Resolve, in order to avoid any risks, "*not to expend any monies for printing beyond the amount of sums actually received.*" Hence they were not permitted to anticipate any future subscriptions; and, consequently, later subscribers necessarily failed of obtaining the whole series; although they would receive, as they have received, the full amount of their subscriptions in a greater proportion of the numbers published after the returns came to hand. There has, therefore, been *no loss* to such subscribers, although their failing to obtain all the several numbers has probably occasioned some regret to them, as well as to the committee. If the Association should resolve to continue the publication

of the *Visitant*, it is to be hoped subscribers will make their returns in sufficient season to avoid a future disappointment of this kind.

In reviewing their labors during the past year, the committee have much reason to entertain sentiments of thankfulness to Him, who is the Father of Lights and the source of all knowledge, for the success which has attended their endeavors to promote the prosperity of the cause of peace and salvation. The *VISITANT* commenced under prospects something doubtful as well as experimental. It was a *new thing*; but not possessing that novelty which soon attracts the attention and engages the approbation of the multitude. It had some prejudices to encounter, and difficulties to surmount. The history of *tracts*, in the hands of our imprudent opposers, had served to prejudice many of our friends against, not only the name, but even the *appearance* of a tract. Hence the publication of the *VISITANT* was liable to be viewed as an attempt to follow an example which all wise and liberal men had agreed to condemn. Such however was *not their character*—and to convince the public of the injustice of such an imputation, they were printed as a *regular publication*, under a name which could not be charged with any kindred to that of a *tract*. Moreover, to show that they disdained such a relation, they took a higher and more dignified character. They were not made, after the example of those obnoxious tracts, to contain “old wives’ fables,” contemptible stories and wicked defamation, but they preserved a *regular train of subjects*, the most solemn and important that could arrest the attention of men, aiming, in a candid and charitable manner, to give a fair account of our faith,—to remove the objections usually brought against it,—to resist the misrepresentations which have too often been made concerning it,—and to explain some of those passages of scriptures, around which error has thrown her mysterious wand, and by which she has but too well succeeded in securing the slavery of many who deserve a better destiny.

The subscriptions returned for the *Visitant* have fully answered the expectations of its friends; and are to them an evidence of the favorable opinion of the friends of rational christianity, as to the utility of the work. And we can but entertain the belief that sixteen thousand copies of articles, designed to inform the public concerning a faith which has been hated because it was misunderstood; and misunderstood, because it was hated, have been the means of doing *some, yea, much good* in the community where they have circulated. They have undoubtedly been read by thousands, many of whom would, were it not for their gratuitous circulation, have remained in their ignorance concerning a doctrine

which designing men had taught them to abhor. We might mention many cases in proof that this has been the effect; but modesty on the part of your committee cannot allow them to boast of that which in the nature of the case must, in a great measure, have depended on its own members. It is sufficient to say that, the anxiety which has been expressed by the subscribers of the *Visitant* for the past year, to have its publication continued, is an evidence of *their favorable opinion* in respect to its usefulness.

Taking into view the success of the experiment,—the urgent desires of the friends of liberal and enlightened views of christianity,—the good which has been done and the prospect of doing more, together with the vote passed by the *general Convention* at its last session approving the plan adopted by this Association, which was the first to commence an experiment that is likely to be followed by other Associations,—the committee would seriously recommend to this Association to authorize the publication of the *VISITANT* for the coming year.

The committee would furthermore call your attention to a point, on which experience has found there may be made an improvement on the plan adopted last year. The design in appointing a number of members, which was prompted by the expectation that the burden would, thereby, be more equalised, and that greater facilities would be afforded for prosecuting the business, seems in a measure to have defeated itself. The members of the committee, residing in different parts of the State remote from each other, have not been able to confer together or to bestow those mutual counsels and aids which require a personal, as well as a mutual, deliberation and effort. Hence the principal part, indeed about the whole of the labor was of necessity performed by a single person—the *Secretary* in BELFAST, where the work has been published. The committee would therefore recommend, in case the Association should resolve to continue the publication of the *Visitant*, that the whole business be confided to the care of some one faithful and competent brother, who may consent to devote the necessary time to the business, and who shall be responsible to this Association, as the committee now are, for the faithful discharge of duty. This arrangement would prevent the confusion which has sometimes been found to arise, from monies’ being returned to the different members of the committee, *before it was known to the Secretary*, and consequently *before he could make the necessary calculations* as to the printing business. If one person were appointed as a sole AGENT for the Association, those difficulties would be obviated;—there would be the necessary *central point*, which has been very much wanting. They would also

recommend that the person so appointed be authorized to increase, moderately, the price of Visitants; not exceeding eight mills each beyond the price for which subscribers were furnished with them the past year, in order that the risks, responsibilities, extra and contingent expenses, which must necessarily arise, may be, as they have not heretofore been, fully provided for, and not borne by him alone, who does so much as to superintend and execute the whole business solely for the edification of others and the benefit of the public.

All which is respectfully submitted.

Per Order: WM. A. DREW, Secretary.

### ELEGANT EXTRACT.

"There is an eventide in human life; a season when the eye becomes dim, and the strength decays, and when the winter of age begins to shed upon the human head its prophetic snows. It is the season of life to which the Autumn is the most analogous; and much it becomes and much it would profit you, my elder brethren, to mark the instructions which the season brings. The spring and summer of your days are gone, and with them, not only joys they knew, but many of the friends who gave them. You have entered upon the autumn of your being—and whatever may have been the profusion of your spring, or the warm temperament of your summer, there is yet a season of stillness or solitude which the beneficence of Heaven affords you, in which you may meditate upon the past and future, repose yourselves for the mighty change which you are soon to undergo.

"It is now you may understand the magnificent language of heaven—it mingles its voice with that of Revelation—it summons you in these hours when the leaves fall and the winter is gathering, to that evening study which the mercy of Heaven has provided in the book of salvation.—And while the shadowy valley opens, which leads to the abode of death, it speaks of that love which can comfort and save, and which can conduct to those green pastures and those still waters, where there is an eternal spring for the children of God."

*Allison's Sermons.*

### AN APOSTROPHE.

"The great Whitfield once preaching from this text, 'for ye are all one in Christ Jesus,' lifted up his eyes towards heaven and said, 'Father Abraham! are there any Presbyterians in heaven? No! Any Episcopalians in heaven? No! Any Baptists in heaven? No! Any Methodists in heaven? No! Any Christians in heaven? All Christians, we 'are all one in Christ Jesus.'"

### DR. CHALMERS.

It is well known that the genius and eloquence of this popular clergyman, during his stay in Glasgow, attracted immense crowds to his church, and the feelings of disappointment, when a stranger entered his pulpit, was but too visible for any divine to mistake it. On one occasion, the Rev. Dr. —, of —, having made an exchange with Dr. Chalmers, was so struck and irritated, on entering the pulpit, with the reluctant advance of the assembling auditory, and the quick retreat of many from their pews, that he stood up and addressing the congregation, said, "We will not begin the public worship of God till the chaff blows off." We need not say that these words had the desired effect, and that the audience became stationary under this severe rebuke.—*Eng. paper.*

Every scene of life has two sides; a dark and a bright one, and the mind that has an equal mixture of melancholy and vivacity, is best of all qualified for the contemplation of either.

### MARRIED,

In this town, by Rev. Dr. Nichols, Mr. Charles Rogers, mer to Miss Maria Caroline, daughter of Mr. Bartlett Adams.

By Elder S. Rand, Mr. Charles Hedman to Miss Sally Yeaton.

By Rev. Mr. Streeter, Mr. Robert R. Goulding to Miss Peace Winslow.

In Greene, Mr. Benjamin Libby to Miss Martha Starbird, formerly of Portland.

In Minot, by Rev. Mr. Jones, Mr. Thomas J. Howard to Miss Martha Reynolds.

### DIED,

In this town, William Vaughan, Esq.—Miss Cynthia Bradford, aged 22 years—Miss Harriet Harlow, aged 15 years—Miss Lydia Holt Ingraham, aged 15 years—a child of Mr. Samuel Trask—Mrs. Judith, consort of Mr. William Evans, aged 40 years—Miss Eunice Walker, aged 21 years—a child of Capt. Benja. Lisle, Jr. aged 20 months.

In Farmington, on the 20th ult. Mr. JONAS BUTTERFIELD, aged 83 years, formerly of Dunstable, (Mass.) He served as a soldier in the French war with much credit, and was at the battle of Ticonderoga. He was one of the first settlers of Farmington, and was ever an industrious, useful citizen, until confined by sickness and disease. He was a believer in the doctrine of universal salvation, and looked forward to the period of his death with calmness. His mind was composed, and death to him was not unexpected nor undesired. He was an honest man, and always possessed the esteem and friendship of all who knew him.—*Communicated.*

In Nantucket, July 1st. WILLIAM PITT, only child of Rev. William Morse, aged 3 months.

O! what can soothe a parent's grief,  
Or check the falling, bitter tear;  
Or what can give the heart relief,  
When death arrests an infant dear?

Methinks 'tis Hope—she bids me fly  
To Thee, my God, who'rt ever nigh:  
She points to realms beyond the grave,  
Where Thou alone, hath power to save.

Into thine arms, O God above,  
I now resign him up to Thee,  
Reposing in thy boundless love,  
For life—to all eternity.

Cease then my soul, O cease to mourn,  
To me he never can return;  
Peace to my troubled breast—be still!  
Jehovah took him at his will.

## POETRY.

[From the Dover Gazette.]

## DEATH OF AN INFANT.

The morning dawned, its glowing dies  
O'er heaven a mellow softness threw;  
And shed its glories from the skies,  
And blazed the sun with rosy hue.

It was in truth the loveliest morn  
That broke for days upon the eye  
Of her, who watched with heart forlorn,  
Her angel cherub, doomed to die.

'Twas beautiful, as if some look  
From purest spirits, hovering nigh,  
Had o'er the scene new glories shook,  
And filled with fragrance earth and sky.

'Twas calm, no murmuring breezes rung,  
Nor aught was heard in that lone hour—  
'Twas sweet, for angels' voices sung  
As drooped the lovely, blooming flower.

It turned its little head and sighed,  
And fluttering, stretched abroad its arms—  
We kissed it as it softly died,  
And wept to see its faded charms.

Sweet innocent farewell! thou'rt gone  
To mingle with the blest above,  
And we are left to feel alone,  
And still thy memory fondly love.

Long as the vital spark remains  
We'll dream of thee, and speak thy name,  
And when our life to evening wanes,  
Our babe, in heav'n, with joy we'll claim.

## "HOW OLD IS GOD?"

ELIZA, who was playing with the curls of her grandfather's grey hairs, suddenly exclaimed, "Grandfather, you must be very old; I suppose you have lived a long time." "Yes, dear Eliza," replied the old man, "I am very old; I have seen the almond tree blossom seventy-five times."—"Seventy-five times!" said Eliza, "is it possible? But how old then is God? he must be older than you!" "My dear child," he answered, "God is not a Being whose life is composed of days and years; he does not grow old as we do; while our years run on, he is always the same, and he never changes. Before the high mountains were formed—before the earth, the sea, the sun, and all the beings which surround us, existed, *God was*. And having created all things, he must have been before all things; and although a great number of years have passed since the world was formed, God was even before that time—it is indeed impossible to conceive a moment when he *did* not exist; nor will there ever be a time when God shall *cease* to exist. All that you see will pass away, and come to an end; after a certain number of years this tree will die, it will gradually decay, crumble into dust, and leave no trace of its existence. The animals do not live always; a

time comes when they cease to be; and is it not the same with you?—Have you not seen some of your acquaintance die? There is a moment, my dear child, and not far distant, when I shall be taken away, and cease to live on earth.—But God remains forever and his years have no end! therefore never say again, that God is old, for he always was and always will be—*God is eternal.*"

## A WOMAN'S TONGUE.

There is not in the whole range of musical combinations, a sweeter toned instrument than the tongue of a woman, when out of the abundance of a heart of gentleness, affection and devotion to the quiet duties that constitute the loveliness of the sex, it speaketh the soothing of tenderness to a wounded spirit, the softened chastening of reproof to the wayward, the inspiration of fortitude to the disheartened, and diffuses the gladness of a joyous and innocent spirit around the charmed circle of its sweet and delicate influences. But, reverse the picture, and the cuttings of a sharp north-easter, with the accompaniment of a hail storm, a shower of aquafortis upon the most delicate organ of sense, the symphony of a hundred thousand spindle factories in full action, the crushing of an exquisite nerved grinder at the moment the appalling instrument slips from its cruel hold, "grating harsh thunder;" a—in short any thing the imagination can conceive in the way of torture and horrible discord, is tender, touching and pathetic, compared to the rush of a termagant's tongue, propelled by the tempests and whirlwind of passion!

Not that we mean to exonerate the men from their full share of the blame; not we. Some of them (as many as you please, ladies,) are as rough as a Greenland bear, as provoking as the tooth-ache, and as brutal as a Turk to the gentle sex whom Heaven ordained them to shelter and protect; but then the wife, though she be doomed to bear all this, till the heart sickens to death in its wretched hopelessness, at least cannot be called upon on her husband's account to answer in a court of justice for the vituperations of malice and the tattle of slander.

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